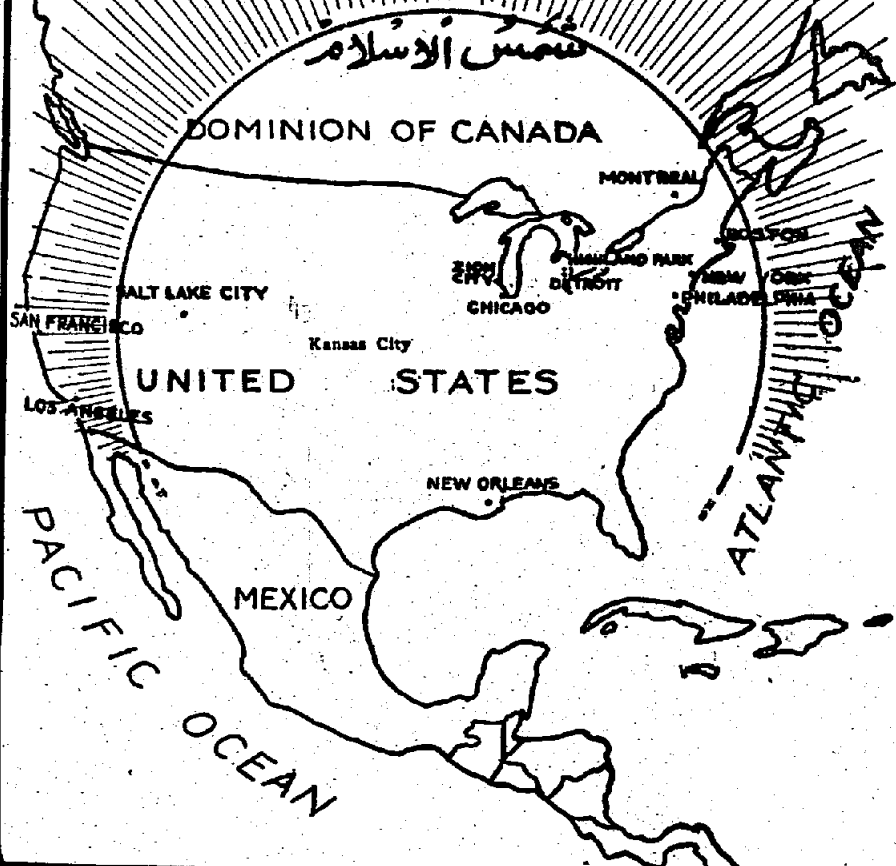


لا اله الا الله محمد رسول الله

# THE MOSLEM SUNRISE

EDITED BY  
SUFU M. R. BENGALIEE

شمس الاسلام



Vol. XVII

Third Quarter, 1945

No. 3

A Quarterly Magazine

Annual Subscription, \$1.00 (England 5/- India Rs. 3/-)

Single Copy 25c

Founded by DR. M. M. SADIQ. Published by THE MOSLEM SUNRISE PRESS

220 So. State St.

Chicago 4, Ill., U. S. Amer.

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THE  
 Moslem Sunrise

220 SO. STATE STREET

CHICAGO 4, ILL., U. S. A.

Vol. XVII

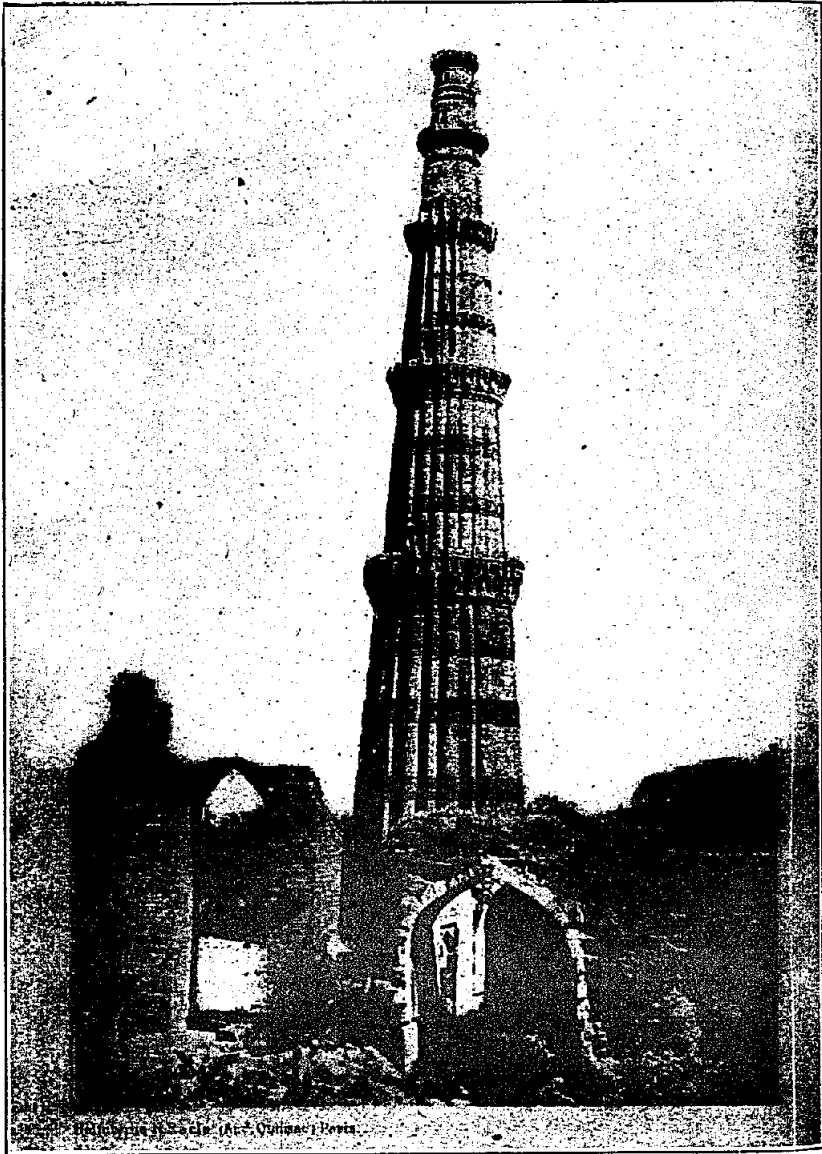
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## Kutub Minar, in Delhi, India



*See Bottom of Page 30*

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

اِذَا الَّذِي عِنْدَ اللَّهِ اِسْلَاحٌ

## A Small Chapter From The Holy Quran

### The Chapter An-Nass

#### Transliteration.

Bismillaa-hir-Rahmaanir-Raheem  
Qul Awoozu bi-Rabbin-Naas  
Malikin-Nass  
Ilaahin-Naas  
Min sharril-waswaasil khannaas  
Alladhee yuwaswisu fee sudoorin-Naas  
Minal Jinnati wan-Naas.

(CXIV)

#### Translation

Say: I seek refuge in the Lord of mankind  
The King of mankind  
The God of mankind  
From the mischief of the sneaking whisperer  
Who whispereth in the breasts of men  
From among the Jinn and men.

(CXIV)

من احاديث الرسول

## The Sayings of The Master Prophet Muhammad

Abu Saeed Khudree relates that the Holy Prophet said: "When you see a man is accustomed to visit the Mosque regularly, bear witness that he is a true believer because God says, 'Verily, those who believe in Allah and in the Last Day inhabit the Mosque of Allah.'" (Tirmidhi)

Abu Hurairah reports that the Holy Prophet related that God said: "I challenge to fight the man who shows enmity to My friends. Nothing is dearer to Me than obligatory prayers with which My servants can attain My Nearness and it is with *Nawafil* supererogatory prayers that My servants increase in My nearness and become dear to Me and I love them so much that I become their ears with which they hear, I become their eyes with which they see, I become their hands with which they touch and I become their feet with which they walk. I grant them what they want and I give them refuge when they seek it." (Bukhari)

Abu Hurairah relates that the Holy Prophet said: "Whosoever fasts faithfully and carefully, during the month of Ramadhan, his previous sins are forgiven." (Bukhari)

Abu Hurairah reports that the Holy Prophet said: "Whosoever gets up at night and offers prayers during the month of Ramadhan, faithfully and carefully, his previous sins are forgiven." (Bukhari)

Abu Hurairah relates that the Holy Prophet said: "Whosoever does not give up falsehoods and evil deeds, while fasting, God does not need his abstaining from food and drink." (Bukhari)

Abu Hurairah relates that the Holy Prophet said: "God says, 'All good deeds of man are for himself except the fast which is for Me; I am the reward of it (fast).' Fasts are shield and protection for him. If any one of you is fasting, he must not indulge in abusive language or in unnecessary talks. If somebody wants to quarrel with him, he must say, 'I am fasting.' By Allah, in Whose hands is my life, the smell of the mouth of the man who fasts is sweeter to God than that of the musk. The man who keeps fast is blessed with two pleasures — one when he breaks his fast and eats and the other when he will meet his Lord." (Bukhari)

Ibn Abbas reports: "The Holy Prophet was the most generous of men and he was most charitable in the month of Ramadhan." (Bukhari).

# Excerpts From the Writings

of

**Hazrat Mirza Ghulam Ahmad**  
**The Promised Messiah and Mahdi**  
**(1836-1908)**

## The Most Excellent Prayer

The most excellent prayer put in proper and opportune words and adapted best to meet the requirement of human nature, drawing at the same time a faithful picture of the natural zeal of the soul, is that taught by the Holy Quran in its opening sura and it runs thus:

In the name of Allah, the Merciful and the Compassionate.

All holy praises are due to God, the Creator and the Supporter of all the worlds.

The Merciful God Who out of His mercy provides for our welfare before we have done aught to deserve it, the Merciful God Who rewards our deeds mercifully.

Sole Judge of Day of Judgment Who has not given to any one else His right to judge His creatures.

O Thou! to Whom all these praises are due, Thee alone do we worship, and of Thee alone do we seek assistance in all matters.

The use of the plural "we" in this verse indicates that all the faculties are engaged in Divine worship and working in complete submission to God, for man, considered with reference to his internal faculties, is regarded not as an individual but as a class. This total resignation of all faculties to the Will of God is the true signification of the word Islam.

Guide us, O Lord! into the right path which leads to Thee and let it be so that, remaining firm in that path, we may be guided to walk in the footsteps of persons upon whom have been Thy blessings and favours.

Save us, O God! from the path of the people upon whom has been Thy wrath and of those who having fallen into errors, have gone astray and not reached Thee.

Be it so, O God.

It is clear from these verses that the blessings of God, *i.e.*, His

favours descend upon persons who sacrifice their lives and all their interests in the path of God, make a complete submission to Him and resign themselves wholly to His Will and then supplicate Him to grant them all the spiritual blessings which man can attain of the nearness and union of God, and of speaking to, and being addressed by, Him. They engage all their faculties in devotion to God, eschew every act of disobedience and prostrate themselves before Him. They shun, so far as possible, every path of evil and avoid occasions of the wrath of God. They seek God with true sincerity and exalted magnanimity and their efforts are, therefore, crowned with success, and they are made to drink of the cup of the knowledge of God. The verse further refers to constancy in the path of God, thus indicating that the Divine blessings which bring about the spiritual state do not flow in their fullness unless a person shows a firmness and a sincerity unshaken under the severest trials. He must have a union which cannot be cut assunder by swords nor burned by fire: adversity cannot loosen the tie, the death of the nearest relatives has not the slightest effect upon it, the separation of dear objects does not interfere with it, and the most fearful calamities do not shake it. Narrow is the door indeed and difficult the path! Ah, what a mountain to ascend! The following verse of the Holy Quran calls attention to this difficult point:

Say to them: If your fathers and your sons and your brethren and your wives and your kindred and wealth which you have gained with labour and your trade which you fear may come to a standstill and your spacious dwellings which please you be dearer to you than God and His Apostle and efforts in His path, then wait until God issues His behest: and God shall never guide the transgressors (ix: 24).

It appears from this verse that those who love their wealth and kindred in preference to the Will of God are transgressors in the sight of God. Their end is described as destruction for having given preference to other things over God.

This is the third stage of advancement and it is on reaching this stage that a person becomes godly provided that he is willing to subject himself to every disgrace and affliction for the sake of God, and turns to Him with such exclusive devotion and sincerity as to regard



all others beside Him as dead. But the truth is that it is impossible for us to see the Living God unless a death comes first over all our own passions and desires. The day on which death comes over our earthly life is the day of the triumph of spirituality and the day of the revelation of the Divine Being. We are blind as long as we are not blind to all other sights, and we are lifeless as long as we are not lifeless under the hand of God. The uprightness which enables us to overcome all carnal passions is granted to us only when our face is directly opposite to God. Uprightness deals a deathblow to all carnal desires and it is to this state that the words: "*Yea! Whoso surrendereth himself to God and is the doer of good deeds*" call attention, requiring that we should bow down our neck in complete submission to Him. This stage of uprightness is not attained unless all the members of our body and all the faculties which sustain us are made to work in total submission to God and our life and death have no other object but the pleasure of God, as is elsewhere said:

Say my prayers and my sacrifice and my life and my death are all for the sake of God (vi: 163).

When man's love for God is so great, when his life and death have no interest for himself but are solely for the sake of God, then God Who loves those who love Him causes His love to descend upon that person. From the union of these two loves springs up a light which cannot be seen or realized by those who are bent low upon this earth. Thousands of the faithful and righteous have been murdered in cold blood by the worldly-minded because the world was blind to the light which descended upon them. They were looked upon by the world as covetous and deceitful contrivers for it could not see their bright faces. The Holy Quran attests to this spiritual blindness in the following words:

The unbelievers look towards thee, yet they do not see thee (vii: 198).

In short, an earthly person becomes a heavenly being when illumined by the heavenly light. The Author of all existence speaks within him and illumines him with the lustre of Divinity. His heart which overflows with the love of his Divine Master becomes God's

habitation and the throne of His Glory. From the moment that such a man is renewed, having undergone a pure transformation, God also becomes new to him, for his dealings and laws with him are changed. Not that God becomes new or His laws or dealings are new but that these laws or dealings are distinct from those displayed in connection with the masses of men, and such as the worldly wise are not cognizant of. It is to such transformation that the following verse of the Holy Quran refers:

And from among men are those (types of perfection who are lost in search of the pleasure of God) who sell their very selves in return for the pleasure of God: these are they on whom the mercy and blessings of God descend (ii: 207).

Such is the case of the person who has attained the spiritual stage of perfection, *viz.*, that he sacrifices himself in the path of God. In the verse quoted here we are told that the mercy of God encompasses the person and consequently he only is delivered from all sufferings and sins who gives himself away in the path of God and Divine pleasure and with this sacrifice gives proof of his exclusive devotion to God. He regards himself as having been created for no other object but the obedience of God and sympathy for His creatures. When he has thus submitted his will and intention to the Will of God, every faculty is engaged in the performance of pure virtue, not formally or coldly but with sincere interest, zeal and pleasure as if actually seeing his Master in the looking-glass of his obedience and submission. The intention of God becomes his intention and he has no delight but in obedience to Him. He does not perform good or virtuous deeds simply on account of their goodness but his very nature is drawn in that direction and he finds his highest pleasure and bliss in them.

This is the paradise upon earth which is granted to the spiritual man, and the promised heaven in the next world is only an image of the present paradise, being an embodiment of the spiritual blessings which a man enjoys even here.—The Teachings of Islam.

*And when My servants question thee concerning Me (O Muhammad), then surely I am nigh. I answer the prayer of the suppliant when he calleth upon Me. Al-Quran—II: 186.*

# Islamic Principles of World Reconstruction

**K. B. M. Ataur Rahman, M.A.**

On this sacred occasion when we have all assembled here to pay our tribute of respect to the memory of the great benefactor of the human race, that "Mercy for all Nations," Hazrat Mohammad, (may peace and blessings of Allah be on him), it will not be out of place to recall and restate those golden principles on which, according to Islam, the foundations of the New Order must be laid.

First and foremost comes the important Islamic principle which recognises that all nations, great or small, have the right to exist in the spacious world of God. The Holy Quran opens with praises of Allah for His being the Nourisher, the Sustainer, the Developer of all nations living on the surface of the earth. The Lord of all Nations, thus addresses the Holy Prophet: "We have not sent thee but as Mercy for all nations". Read together and in context, the verses can have but one meaning that all nations, even the smallest of them, have the right to exist and share the limitless bounties of the All-bountiful and the unending beneficence of the Holy Prophet showered alike on the sinner and the saint, the savage and the civilised, the dark and the fair, the black and the brown.

There is a remarkable verse elsewhere (39:11) in the Holy Quran which teaches us how we can live peacefully and happily in this world striving towards our mutual good and working towards the happiness and well-being of the entire human race. "Say, O servants of Allah, who are inspired by faith, fear your Lord who nourishes all and gives to all equal opportunities of development indeed, those who do good to others in the present world shall have nothing but good as their recompense; verily the world of Allah is spacious enough for all to live in; forsooth, those who are content with what they already have shall be requited in a measure beyond computation." This lofty conception that God's earth is spacious enough to accomodate all nations

in comfort, if understood in its true significance, is bound to enlarge our vision of life and harness us to our international obligations.

This cheerful recognition of the right which every nation possesses to determine, unhampered and untutored, the course of its progress and development, strikes axe at the very root of the theory of "favoured nations" and "chosen races" which is so largely responsible for promoting warfare in this world. Belief of this kind must of course beget a false sense of racial superiority. The white Nordic races, for instance, have a sort of belief that they are born to rule over the black or brown races and hold them in permanent subjection. The Nazis, on the other hand, entertain a similar feeling of racial superiority and are out for a wide extension of *lebensraum* to fulfil their aim of exploiting other nations. They never feel the slightest moral compunction to exterminate millions of Semitic races. In Islam, however, racial distinctions have totally disappeared. It has never recognised colour bar of any sort. Throughout its long history of government in different countries and over different races it has never encouraged separatist tendencies on grounds of blood and birth. On the sacred occasion of the Farewell Pilgrimage of the Holy Prophet, in course of the magnificent sermon, he made the sublime declaration: "From this day no Arab shall have superiority over a non-Arab; all are born of Adam, and what was Adam? He was made of dust." With this declaration the old steel walls between race and race thinned away into air, as if by magic. . . . .

The second principle which Islam has emphasised is that while all nations, great or small, must be allowed to enjoy the right of self-determination, they must exist for the betterment of humanity as a whole. We may here recall the words of Mr. Churchill with which he closed the memorable speech he delivered in the Parliament on the future of Empire Federation. "We have often said," so spoke the Premier of our British Empire — "'in my father's house there are many mansions' — so in this far greater world structure, which we shall surely raise out of the ruins of a desolating War, there is room for all generous free associations of a special character, so long as they

are not disloyal to the World Cause, nor seek to bar the onward march of mankind." We may not go all the way with the Premier so far as his scheme of Empire Federation is concerned; but who can doubt about the truth and wisdom of the ideal he has set before the members of the Empire? Islam is never tired of setting up the ideal of Humanism, even in the interest of the security of national values. Lest this idea of humanism get out of view, the Quran constantly appeals, not to the Arab nation but to mankind, the Arabic word used being *nas*. Discouraging national exclusiveness, the Quran makes this fervent appeal: — "O mankind, We have created you all from a male and a female: We have but dispersed you into nations and tribes that you may know one another in your dealings; the noblest among you in Allah's sight are those that are the most God-fearing."—49:14. Similarly, in the Prophet's declaration about his mission, mankind is addressed: — "O mankind, I am the Messenger of Allah for you all, the Messenger of Allah to whom belong the heavens and the earth."—7:158. Repeating the word *nas*, the small closing chapter appeals to the reason and conscience of mankind, thus: — "Say, I seek refuge in the Lord of mankind, the King of mankind, the God of mankind." This Islamic ideal of humanism is not a negation of nationalism but is at once its safeguard and corrective. The critics may call it "extra-territorial patriotism", but experience has shown that territorial nationalism, without a wider human outlook, tends to become narrow, aggressive and often militant. The corrective is supplied by Islam.

In fact Islam repeatedly advises nations to adjust their relations with one another in the same way as it has advised them to subordinate their interests to the well-being of humanity. Islam does not lose sight of the fact that efforts, however honest, towards the adjustment of relations between one nation and another may sometimes fail and a crisis may develop. To meet such a contingency Islam prescribes the formation of a League of Nations — not of the debating society brand which miserably failed after the last World War — but a body to which some of the sovereign powers are delegated by each of the member states. When a dispute arises this body would first try the method

of arbitration. This failing, the recalcitrant member must be subdued by the united arms of the rest of the member states. Reference may be made to Chapter 49 of the Holy Quran. Political thinkers have realised the reasons for the failure of the last League of Nations, and have been aiming at a new federated League, more or less on the lines recommended by Islam. Let us hope for the best, and learn from previous mistakes.

The third principle which must be taken into consideration is the principle of democracy as embodied in the political system of Islam. Islamic democracy claims to be true, genuine democracy, ensuring as it does equality of conditions in the fullest measure in the religious, civil, and political spheres. It is neither imperialism in disguise nor party dictatorship camouflaged. During the early caliphate, history exhibited the true character of Islamic democracy. It was a democracy in spirit and content; a democracy that recognised no distinction of race and colour; a democracy that treated the conquered people as co-equals; a democracy that improved the forlorn condition of the slaves, encouraged their manumission and gave them legal status; a democracy that removed inhuman disabilities under which woman had laboured for ages, and gave them property rights; a democracy that granted the right of free exercise of religion to the Jews, the Christians, and other non-Muslims. It is obvious that democracy, understood as a mere rule of the majority, creates serious and baffling minority problems. It may easily degenerate into a system calculated to tyrannise over the minority. The type of democracy that Islam recognises is free from such dangers, based as it is not on man-made laws but on Divine Laws, the Shari'at. The head of an Islamic state is by no means a dictator. He cannot wield absolute power, nor can he override or repeal the ordinances of the Shari'at. His authority is therefore subject to a very serious limitation. "This limitation arose," writes Sir T. W. Arnold, "from the peculiar character of the Muslim Law being primarily derived from the inspired Word of God, and as laying down regulations for the conduct of every department of human life, and thus leaving no room for the distinction that arose in Christendom between Canon

Law and the Law of the State." The political ideology of Islam, it will be seen, is inherently opposed to dictatorship in any form or under any name, whether Fascism, or Nationalist Socialism or Nazism or the dictatorship of the proletariat.

The fourth principle which must underlie the fashioning of the post-war World Order is the principle of economic justice which Islam upholds, again with the sanction of Divine authority. Genuinely democratic as shown above, Islam can never tolerate, far less favour, any machinery so framed as to secure economic domination over, and exploitation of the weaker sections of humanity. Within the framework of its economic system there is place neither for industrial oligarchy nor for commercial hegemony. The economic laws of Islam have been so drawn up as to effectively prevent accumulation of wealth in the hands of the few at the expense of the many. The institution of Zakat, the obligatory surrender to the state or any organised authority of two and a half p.c. of the year's capital and profit, while it is a levy prescribed in the exclusive interest of the poor and needy, has the effect of forcing wealth into circulation, and is therefore an effective measure against hoarding which is condemned by the Quran in the most forcible terms — (9: 34). Then there is provision for voluntary charity called *Sadaqat*. These laws, generous as they are, exclude no section of the poor and tend to secure for them one of the four essential forms of freedom enumerated the other day by late President Roosevelt *viz.*, freedom from want. Islam recommends a happy adjustment of relations between capital and labour, but does not favour nationalisation of labour by state compulsion. It duly recognises individual enterprise and does not deny the individual the fruit of his enterprise. In fact it treats personal efficiency as a kind of state capital. The Islamic laws of inheritance, again, are the most equitable that can be imagined, inasmuch as they stipulate a definite share for every heir, and in their operation prevent undue acculumation of wealth. Islam has always opposed monopoly of wealth and power in any form. Just and equitable as in the economic system of Islam, it strikes a golden mean between the unfeeling exploitation of capitalism and the me-

chanical regimentation of communism. It will be easily seen that these laws in their operation secure complete social justice.

In these times when there is before us a crucial conflict of ideals, and civilisation seems to have lost its balance, and liberties of all kinds are exposed to danger, it is to Islam that men must need turn as an agency capable of bringing about a happy reconciliation between opposite extremes and effecting a spiritual equipoise in the affairs of nations. And by tradition and history, Islam is competent to perform this task. I may conclude with the wise and hopeful words of that eminent orientalist, Prof. Gibbs of the University of London, who has made a special study of the international aspects of Islamic history. He says:—

"Islam has a service to render to the cause of humanity. It stands nearer the real East than Europe does, and it possesses a magnificent tradition of inter-racial understanding and co-operation. No other society has such a record of success in uniting, in an equality of status, of opportunity, and of endeavour, so many and so various races of mankind — Islam has still the power to reconcile apparently irreconcilable elements of race and tradition. If ever the opposition of the great societies of the East and of the West is to be replaced by co-operation, the mediation of Islam is an indispensable condition."

### I THANK THEE, GOD

*I thank Thee, God, for answered' prayer,  
For infinite and tender care,  
For light 'hat guides me on my way,  
For strength to do my work each day,  
For courage when the day seems long,  
For joy that bids me sing a song;  
For patience, God, to wait until  
I see Thy good and perfect will;  
For faith Thy promise to believe  
And Thy great blessings to receive;  
For love divine, the part of Thee  
That lives in me eternally.*

*Ruth Freistedt DeChantal*



# Communal Issues in India

By Sir Zafrulla Khan

I have repeatedly been asked whether there is any chance of an agreed settlement of the Indian political problem between the Moslem and the non-Moslem. The principal factor in the situation is that though the Moslems form only a quarter of the total population of India, they are unequally distributed among the various Provinces. British India is divided into 11 Governors' Provinces. Baluchistan, though not yet a Governor's Province, is a large enough area to rank as a Province for the purpose of a Centre. In five out of these 12 Provinces — namely, Punjab, North-West Frontier Province, Baluchistan, Sind (these forming the north-west block), and Bengal (in the north-east), the Moslems constitute a majority of the population. In Assam (the extreme north-eastern Province) the Moslems are roughly 40 per cent., but are rapidly increasing, due mainly to immigration from East Bengal, where the population is largely Moslem, is very dense and pressure upon the land is heavy. It is possible that in the course of a quarter of a century or so the Moslems might become a majority in Assam. Even today, if Bengal and Assam are treated as one block, the Moslems would be found to be in a majority in the whole block. In the remaining six Provinces the Moslems constitute comparatively small minorities.

A Federal centre for the whole of India constructed on the pattern laid down in the 1935 Act is bound to be predominantly non-Moslem in composition. The Moslems fear that under that Act not only will they be in a position of subordination at the Centre itself, but that the Centre is likely to dominate the Provinces and thus in effect to nullify the Moslem majorities in the north-west and the north-east blocks. They claim that the only solution of the problem is that these two blocks should be allowed to constitute themselves into independent States having direct relations with the United Kingdom and the outside world, the rest of India being at liberty to frame a constitution for itself along whatever lines it pleases. This scheme of partition is

known as Pakistan, though the name was originally adopted for a different conception.

### Contrary Arguments

The principal objections against this scheme advanced on behalf of non-Moslems may be summarized thus: — It is pointed out that the adoption of this scheme would not settle even the Moslem versus non-Moslem question in India, much less settle the problem of the minorities as a whole. The Parkistan areas would contain large non-Moslem minorities and the rest of India would contain a large Moslem population amounting to over 30,000,000, so that a scheme for the protection and safeguarding of the rights of minorities would still have to be devised. As regards the vital subject of defence, India as a whole would have to come to some arrangement with the United Kingdom and the other members of the British Commonwealth, and may have to devise a common system along with Ceylon, Burma, Malaya, and possibly the Dutch East Indies. This would predicate in the first instance a common defence system for the whole of India. India's foreign policy would to a large extent be governed by considerations of defence and security, and would be bound up with its defence arrangements. India's tariff policy would also have to be adjusted to world conditions. This and considerations relating to industrialization and commerce would necessitate the adoption of a uniform standard of sea customs and a common currency.

It is also urged that the geographical position of India as one large natural unit confers certain advantages upon it which are not directly connected with, or affected by, the communal question, and that it would be a pity needlessly to sacrifice these advantages if they could be retained in any settlement that might be arrived at between the principal communities. The issues that emerge from this brief survey of the position and which any constitutional settlement must resolve are:—

- (1) Moslem fear of a predominantly non-Moslem Centre overshadowing and dominating Provinces;
- (2) the necessity of a common system of defence and a common tariff policy and currency;

- (3) the continuation, if possible, of advantages and benefits resulting from India's geographical unity so long as Moslem interests are not sacrificed or put in jeopardy;
- (4) Some effective method of safeguarding minority rights.

So far note has been taken only of conditions in British India. There is, however, also the problem of Indian States. It would be extremely desirable to bring the Indian States into any arrangement that might be set up for dealing with items (2) and (3) set out above.

It is obvious that for any kind of a Centre to be accepted by the Moslems their fears must be met, and for that reason alone the powers of the Centre must be precisely defined. The start must be made on the basis of independent units. That is to say, British Indian Provinces and groups of Indian States must be treated as sovereign in their own respective spheres, entrusting such authority as may be needful for certain common purposes to a Centre that would function as their agent.

On the foregoing analysis the subjects which would be entrusted to the Centre would be defence, foreign affairs, sea customs, currency, and foreign exchange. With regard to another group of subjects — namely, communications (*i.e.*, civil aviation, railways, posts, telegraphs, telephones, and wireless) — the powers of the Centre would have to be limited to securing coordination for the maintenance of standards of efficiency and safety, and to ensuring that no unit or group of units would discriminate against another unit or group of units with respect to these services and charges to be levied therefor.

The Moslems claim that they are a separate nation, and that if they are asked to join in setting up a common Centre for the whole of India their share in all central organs (legislative, executive, judicial) must be 50 per cent. If, however, the shape of the constitution is such as to reassure them that there would be no room for the domination of one community by another, they might perhaps be willing to abate, to some extent, their claim to a 50 per cent share.

#### Equal Representation

For the purposes of representation at the Centre, the British Indian

units will be the 12 Provinces as at present constituted. The Indian States should be invited to form themselves into eight groups, each of which will rank as a unit. This would make a total of 20 units. Each unit should have equal representation in the central legislature. If each unit were to elect five representatives to the central legislature, the strength of that legislature would be 100. (If it was confined to British India alone its strength would be 60.) These representatives must be elected, in the case of British Indian Provinces, by the provincial legislature (in the case of Baluchistan, by the Shahi Jirga or other body corresponding to a provincial legislature). This system of election would give the Moslems 25 representatives out of 60, without recourse being had to an artificial system of weighting. The Indian States groups would have to devise some system for electing their representatives to the central legislature, which should also ensure the return of the same proportion of Moslems from the Indian States as from British India.

The central legislature should have power to propose amendments of the constitution, but no such amendment should become effective unless it has the support of a majority of the representatives of each unit and until it is adopted and confirmed by the legislatures of the British Indian units. Any proposal to alter the boundaries of the British Indian units must be treated as a proposal for the amendment of the constitution.

In the central Executive the Moslem claim to participate on the basis of a 50 per cent share must be conceded. That is to say, half the Ministers at the Centre must be Moslem, and the Head of the State should be alternately a Moslem and a non-Moslem. As regards defence and other central services, the Moslem claim would again be half, more particularly as the north-west and north-east Moslem blocks would be the first to bear the brunt of any attack upon India by land or air, and any weakness in the defence arrangements would in the first instance put these areas in jeopardy. If, however, the Moslems are effectively safe-guarded in other respects, they might perhaps be persuaded to accept a 40 per cent share in all sections of the defence serv-

ices, technical as well as non-technical, and a 33-1/3 share in other central services.

### Minority Safeguards

As regards safeguards for the minorities, the scheme adopted in the 1935 Act has proved a complete failure. It was not to be expected that Governors in whom responsibility for safeguarding the rights of the minorities was vested by the Act should be continually overriding their Ministries for this purpose. In any case, under the new constitution, the Governors would not occupy the same position as they occupy under the Act of 1935 and special responsibilities can find no place in the new constitution. All safeguards, therefore, relating to religion (including the free profession, practice, preaching and change of religion), culture, education, language, etc., must be so framed as to be capable of judicial determination so that any breach or contravention thereof may be set right by judicial action. This would make the Supreme Court of India the ultimate guardian of the minorities and even the majorities in respect of these matters.

That being so, the composition of the Court would become a matter of vital interest to the Moslems. Here, too, the number of Moslem Judges should not be less than half, and the Chief Justice should be alternately a Moslem and an non-Moslem. When the Chief Justice is a Moslem, non-Moslem judges should be appointed on the recommendation of the senior non-Moslem Judge. When the Chief Justice is a non-Moslem, Moslem judges should be appointed on the recommendation of the senior Moslem Judge.

A Centre constituted along these lines would, it is hoped, go a long way towards satisfying the considerations set out above, and may have some chance of securing the support of the Moslems. Incidentally, it will make it easier for the Indian States to come in than was the case with the kind of Centre contemplated in the 1935 Act.

—The London Times

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*The parable of those who spend their wealth in the way of Allah is as the parable of a grain which produceth seven ears, in every ear a hundred grains. Allah multiplieth to whom He will. Allah is Liberal, Knowing. Al-Quran—II: 261.*

# The Blessings of Ramadhan

By

Hazrat Mifza Bashiruddin Mahmud Ahmad

The Head Of The Ahmadiyya Movement in Islam

A mode of worship prescribed by Islam is fasting. This mode of worship is also common to almost all religions, but the form in which Islam has prescribed it, is different from that recognized or prescribed in other religions. Islam enjoins upon every adult Moslem the duty of keeping fast once in every year. Those suffering from a temporary illness and those who are on a journey during the month of fasting are permitted to substitute an equal number of days during some other part of the year. Those who are suffering from other permanent disorder or are too old or too weak to be able to keep fast are exempted altogether. Those who are fasting must abstain from food and drink of every description, and from intercourse with their wives or husbands from the hour of dawn till sunset. It is desirable that some breakfast be taken before dawn so that the body should be taken from unnecessary suffering. Moreover continuous fasts of twenty four hours each without taking breakfast before dawn are not approved of by the Islamic law. The Holy Quran describes the object of fast as:

*"That ye may exalt the greatness of Allah for having guided you, and that ye may learn to be grateful." (II:185)*

"In other words, one object in view is that being relieved from the necessity of preparing and eating food and having more time to spare, men should pay more attention to spiritual matters and should remember God oftener. Another object is that the pangs of hunger and thirst should help men to appreciate the value of the favours and the bounties of God which they ordinarily enjoy and to become grateful to God. Man does not value that which he possesses, and he learns the value of it only when he loses it. Most people never realise that sight is a great blessing of God, but when they lose it they appreciate the value of it. Likewise, when a man abstains from food during a fast and suffers from hunger he begins to realise how many comforts God has bestowed upon him, and he ought to employ such a comfortable life in good and useful occupations and should not fritter it away in trivial pursuits.

Again, God says, the object of fasting is that "*you should attain Taqwa* (II:183). The word Taqwa is used in the Holy Quran in three senses. It signifies security from pain, security from sin and attainment of a high spiritual level. Fasting produces all these three effects. At first sight it appears paradoxical to say that fasting saves a man from suffering, for fasting itself imposes a certain amount of suffering on man. But a little consideration would show that fasting teaches lessons which secure their national welfare. The first lesson is that of a rich man, who having never suffered hunger or privation can never realise the sufferings of his poorer brethren who have very often to go without food. But when he is keeping fasts himself he realises what hunger is and can imagine all that the poor have to suffer. This produces in his mind a wave of sympathy toward the poor which finds vent in measures calculated to ameliorate the lot of the poor, the natural result of which is an increase in the national welfare; and it is obvious that the welfare of the individual is bound up with the welfare of the nation. Another aspect of the fasting is that Islam does not wish to encourage in its followers sloth and laziness and a disinclination to bear hardships. On the contrary it desires them to be ready and able to accept all manner of privation and inconveniences in times of need. Fasts habituate the Moslems to hunger and thirst and to restrain themselves in all their desires and passions. And those who faithfully carry out this command never become lazy or self-indulgent.

Again, Fasting secures one from sin, for sin is born of inclination towards material pleasures. When a man becomes accustomed towards a course of conduct it becomes very difficult for him to renounce it. But a man who is able to give up a habit or a course of conduct never becomes its slave. A man who gives up all material pleasures which sometimes draw him towards sin, for a whole month, to seek the pleasure of God, and learns to exercise self-control and self-restraint, can easily overcome temptations to commit sin.

Again, as during the month of fasts a man has to rise during latter part of the night for his breakfast, he gets extra opportunities for prayer and worship which speed him on the path of spiritual progress, and when he sacrifices his ease and comfort for the sake of God, God strengthens his spirit and draws him towards Himself.—The True Islam.

## The Fast of Ramadhan

1. It is incumbent on every adult Moslem, man or woman, to fast in the month of Ramadhan, except a sick person, or one who is on a journey. A woman in her periods, must not fast. But omission in these cases must be made good on other days. Aged people; those afflicted with disease of long standing who do not expect to be strong or well enough to be able to fast; or a woman whose nursing periods and pregnancy alternate at such short and frequent intervals that she never has an occasion for years to fast, or one who is constitutionally so weak as not to be able to fast, may make up for their omission by feeding a man twice a day throughout the Ramadhan.
2. It was the Holy Prophet's practice to take a meal in the latter part of the night before beginning the fast. This meal is called *Sabri*. Observance of *Sabri* though advised, is not an essential condition of fasting. Not having been able to take *Sabri*, is not an excuse to omit a fast. *Sabri* meal should preferably be taken at the latest hour before beginning the fast.
3. Eating or drinking, or doing something unintentionally which otherwise would break the fast or doing so not knowing that one is fasting, will not render the fast invalid. If, however, the fast is broken, under the impression that it is time to break it, whereas the sun is yet above the horizon, such a fast will not be counted and will have to be made up by observing an extra fast after the Ramadhan.
4. A fast lasts from early dawn (when the eastern horizon is lighted up, before actual sunrise) till actual sunset.
5. Eating, drinking, smoking, taking snuff or medicine, or an enema, are all forbidden to a fasting man and so are sexual relations.
6. If a nursing woman or one with child is strong enough to fast without injuring the health of the child, she may fast. If she does not she must fast instead in other days.
7. The Ramadhan begins with the appearance of the moon and ends with the appearance of the moon of the next month, i.e., *Shaw-waal*. If, however, the moon is not visible on account of clouds, etc.,



*Sha'ban* which is the month previous to Ramadhan should be allowed to run 30 days, and then the Ramadhan fasts should be begun. Similarly Ramadhan should be allowed to run 30 days if there is no moon or if it is not visible on account of clouds, etc., on the 29th. In this case 'Id should be observed after completing 30 fasts.

8. A man intentionally breaking a fast of the Ramadhan, or not fasting in Ramadhan, in the absence of an excuse, is guilty of a great sin, and the penalty is 60 fasts without a break for every fast broken or omitted, or if he is not capable of that, to feed 60 poor people.

9. The Moslem world is very particular in observing the *Taravih* prayer during Ramadhan, which is the same as the ordinary *Tahajjud* prayer. It is customary to recite in this prayer the whole of the Holy Quran from beginning to end, by instalments, during the 30 days of Ramadhan. Reciters who know the Holy Book by heart lead the prayers and recite aloud for the benefit of the congregation. *Taravih* prayer may also be offered like ordinary prayer in 8 Rakats made up of 2 or 4 at a time. Some people also observe 20 Rakats. The prayer is preferably offered in the latter part of the night. It may also be offered after *Isha* (night) prayer and before the saying of *Witr*.

10. Pious Moslems also observe the concluding 10 days of the Ramadhan as a period of special prayer and remembrance of God. This period, day and night, is spent in a Mosque in prayer and meditation and pious discourses — the people observing it going out only to answer calls of nature. This retirement is called '*Itikaf*'.

11. One must never fast when one is actually on the move on a journey, or on days when a journey is to begin or end. During the halts for complete days one may or may not fast. This rule applies only to the obligatory fasts, *i. e.*, of the month of Ramadhan. Omissions have to be made up later during other days.

☞ Say: *O My servants who have transgressed against their own souls! Despair not of the mercy of Allah; Verily, Allah forgiveth all sins; Verily He is the Forgiving, the Merciful.*

*And turn unto Him repentant and resign yourselves to Him, ere the punishment come unto you, for then ye cannot be helped. Al-Quran—XXXIX—53, 54.*

## The New Arab Federation

In 1939, a distinguished Palestinian scholar, Dr. George Antonius, published a notable volume, *The Arab Awakening*. With keen insight and wide knowledge it analyzed the factors which for more than a quarter of a century had aroused a National Movement among the millions of Arabs who dominate the Middle East. It explained to the western world the real aspirations of the Arabs of Palestine, Syria and Iraq. During the years since 1939, as a consequence of the tremendous repercussions of a second World War, these Arab aspirations have been deepened and strengthened. They found expression on April 3, 1945, in the formation of a federation of seven Arab states. Signed at Cairo, it created a kind of "regional organization" supplementary to an over-all United Nations World Organization.

There were many reasons for this step toward Arab union: desire of the Arab states to present a united front at the San Francisco Conference on April 25; suspicion of the present attitude and past record of the Great Powers; the growing importance of the Middle East as the great communications center between Europe and Asia owing to the Suez Canal, to Cairo and Bagdad as essential airports on international air routes, and to the motor-bus lines which run across the desert from Palestine to Bagdad; and the increasing prospects for rich oil production in several Arab states. All these factors involved the economic and political interests of Russia, Britain, France and other Powers.

There are also other reasons which have aroused in the Arab states a strong desire to maintain an independent national policy. Following the example of Turkey's extraordinary modernization and westernization under Kemal Ataturk, most of the Arab states have made remarkable progress in education, improved social conditions, economic development and closer contact with the western world through air travel, the movement of Allied armies and supplies and the all-pervasive impact of the war. They have been deluged with

radio propaganda by the Axis Powers and by the Allies. The effect of this must be considerable when it is remembered that Egypt has 70,000 receiving sets, Syria, 18,000, and the sheikh in his tent in the desert can tune in to daily broadcasts in perfect Arabic coming to him from Berlin, Bari or London.

In addition, each of the Arab states has special reasons for wanting the united backing of the others in facing the Great Powers. They recognize that they are only small powers. But united by a common Arabic and Moslem tradition, they hold important strategic routes, possess great potential wealth and represent territories with a total population reaching the respectable figure of nearly 35,000,000, to say nothing of the 90,000,000 Moslems in India, the native population of the Netherlands Indies which is 90 per cent Moslem and some millions of other Moslems in French North Africa, in Russia and elsewhere.

Although recent census statistics are lacking, the approximate population of the federating Arab states, together with Palestine which does not have an official Arab government but is under a British mandate, is as follows:

Egypt .....	16,000,000
Saudi Arabia .....	4,500,000
Yemen .....	3,500,000
Palestine .....	1,600,000
Transjordan .....	350,000
Syria .....	2,800,000
Lebanon .....	900,000
Iraq .....	4,000,000

### Arab and Moslem Bonds

The rich Arabic language forms a powerful common bond between the populations of all these states, except for a few minorities like the Kurds and Assyrians and the Jewish minority in Palestine. Spoken Arabic varies in dialect from country to country. But above the divergent dialects the classical Arabic, the language of scholars, books, newspapers and the educated classes, is everywhere alike. Works on philosophy, theology, medicine, law, the natural sciences,

poetry, all form a common storehouse of knowledge into which the reader of literary Arabic may enter.

An even more important bond among the Arabs is the Moslem religion. It is the faith of the overwhelming majority of the people (well over 90 per cent) in all the states except Palestine (about 65 per cent) and Lebanon (about 47 per cent). Although this dominant faith is divided into a number of sects (Sunnites, Shiites, Wahabis), it produces essentially the same habits of mind and conception of life in its adherents. It affects the form and substance of communal life far more deeply than do the religions of the west. Legal family relationships, marriage and divorce, the rights of property and inheritance, the detailed rules for personal conduct are all in large measure a creation of the religious system. The common social practices which it has produced stretch across national and social borders to make Moslems everywhere feel that they are part of one great society.

In the past there have been sharp rivalries and jealousies between the rulers of the different Arab states. But in recent years, largely under the influence of Ibn Saud of Saudi Arabia, there has been an increasing tendency for them to stand together for mutual support in cases where they think that some of the Arab brotherhood are not getting a square deal — as in Palestine and Syria.

Arab nationalism and Jewish nationalism (Zionism) developed in the last years of the nineteenth century, and came to a head-on collision in Palestine after World War I. It is a long, complicated and sad story, for which the British are partly responsible, in spite of the fact that it is Great Britain which has done more for the Arabs and for the Jews than has any other nation.

Under the stress of World War I, British agents (not always the British Foreign Office) made secret promises and agreements that were contradictory. In order to win the support of the Arabs in the war, Kitchener and McMahon in Egypt made agreements in October, 1914, with Sherif Hussein of Arabia for the conditional independence of the Arab peoples. The agreements, not published and not clearly expressed in Arabic, led the Arabs to believe that Palestine was to be included in the area which was to form an independent Arab state.

But on November 2, 1917, under strong pressure by the Zionists, Lord Balfour made his famous Declaration that Britain "views with favor the establishment in Palestine of a national home for the Jewish people," providing that "nothing shall be done which may prejudice the civil and religious rights of existing non-Jewish [i.e. Arab] communities in Palestine." Thus both Arabs and Jews believed that they had justifiable claims to the country based on solemn promises.

Furthermore, by the Sykes-Picot secret agreement of May 9, 1916, most of Asiatic Turkey was partitioned between France and Britain — France to have Syria and Lebanon, and Britain to have Palestine and the land east of the Jordan.

At the Paris Peace Conference these irreconcilable arrangements came to light and caused great bitterness and disillusionment among the Arabs. France was eventually given the mandate over Syria and Lebanon and Britain took charge of Palestine and Trans-Jordan.

In Palestine, in 1919, there were only about 55,000 Jews, or 8 per cent out of a total population that was mainly Arab and Moslem. But during the next two decades, with Zionist support and with financial aid from Jews in America and elsewhere, more than 350,000 Jewish immigrants poured into "the national home." Jews came to form about 30 per cent of the population. The Arabs felt that they were being crowded out of the lands which their ancestors had occupied for centuries. Numerous conflicts took place which the British found it difficult to suppress.

Finally, on May 17, 1939, a British White Paper sought a settlement of the problem: Palestine was to be independent after ten years but to remain in treaty relationship with Britain; Jews and Arabs were to share in the government "in such a way as to insure that the essential interests of each community are safeguarded;" during a five-year transition period 75,000 Jews were to be admitted, giving the Jews about a third of the total population in 1944, after which Jewish immigration was to cease unless the Arabs consented to it. This proposal was denounced by the Jews and was not pleasing to the Arabs. Then came World War II with its frightful Nazi persecution and

uprooting of the Jews everywhere and an increased demand that they be given a refuge in Palestine.

In the face of this almost hopeless problem it is interesting that the Arabs in March, 1945, came forward with a compromise solution. Instead of continuing to stand firmly on their rights under the British White Paper, they proposed that 300,000 Jews be admitted to Palestine as soon as possible to relieve their desperate position throughout the world. This would bring the Jewish population up to nearly 1,000,000 and place it on a numerical parity with the Moslem Arabs. It would give the balance of power into the hands of the 150,000 Christian Arabs. Britain would then turn over its mandate to a permanent United Nations trustee authority that would emerge from the San Francisco Conference. Whether this Arab proposal has any chance of success is doubtful. It will not satisfy the Zionists who want a Jewish state or commonwealth of their own, and not a hybrid state in which power would be shared with Arabs.

### Syria and Lebanon

The Arabs under the French mandate in Syria and Lebanon were very restless and dissatisfied in the twenty-year period between the two World Wars. There were several serious revolts that had to be put down with considerable loss of life on both sides by the French military authorities. In World War II, when the Germans occupied Greece and Crete, the Vichy government was in control in the mandated area. The Germans therefore hoped to use the territory as a stepping-stone from which to attack Palestine and Egypt from the east, while Rommel and his Africa Corps attacked from the west. The Suez Canal and Britain's life-line to India would thus be nipped by the Nazi pincers.

To prevent this, British and Free French forces, advancing from Palestine, conquered Syria. They gave the Vichy troops and officials the choice of returning to France or joining the Free French. A considerable number under General Catroux chose the second alternative. In entering Syria the Allies declared that they had come to put an end to the mandate and that the status of Syria and Lebanon would be defined by treaty. Accordingly, a couple of years later, General

Catroux, acting on behalf of General de Gaulle and Free France, recognized the sovereignty and independence of Syria and Lebanon and their respective Arab national representative legislative assemblies, but still reserved the French mandatory rights. The French maintained that they were responsible for the preservation of order and therefore kept French officers over the 27,000 special Syrian and Lebanese troops. This was resented by the Arabs who demanded that all the troops should be under Arab officers appointed by the Arab governments.

Another sore point with the Arabs in Syria and Lebanon, and also those in Trans-Jordan, was that none of these three states was invited to the San Francisco Conference.

### The Arab Federation

To protect their interests in these and other matters, Arab leaders began conversations in Cairo in the autumn of 1944 to secure greater unity among themselves. The importance of the Arab world was signalized in dramatic fashion by the conversations which President Roosevelt had in Egypt upon his return journey from Yalta with several leading Arabs, including King Farouk of Egypt and Ibn Saud of Arabia. Mr. Churchill likewise talked with several Arab notables.

In February, 1945, Arab delegates from seven states drew up a draft charter of union in twenty-one articles. They apparently also came to agreement in deciding to act together in declaring war on the Axis Powers. The Big Three at Yalta had announced that only those states which had declared war on the Axis prior to March 1 would receive invitations to the San Francisco Conference. Egypt, Syria, Lebanon and Saudi Arabia acted before the deadline by declaring war at the end of February.

After several further Arab conferences, the draft charter of the Arab League or Federation was signed at Cairo by seven Arab states: Egypt, Iraq, Syria, Lebanon, Trans-Jordan, Saudi Arabia, and Yemen. The Palestinian Arab delegate, Moussa el Alami, did not sign, because he did not represent an official Arab government. It was felt that his signature would be invalid and might invalidate the whole document. But he is to be treated as a full and equal member of the Council and will have one vote in the Council's decisions.

The constitution, in 21 articles, states that the aims of the Arab Federation are to promote cooperation among its members, particularly in matters of culture, trade and communications, passports and nationality among its members. Its Council is to meet regularly in Cairo in March and October of each year, and may be summoned when any member wishes consultation. It provides for consultation in case of aggression and for arbitration. It forbids the use of force to settle disputes. Member states are free to conclude such treaties and alliances as they wish, but must deposit copies with the Council. They are free to withdraw at any time, and may be expelled by the unanimous vote of other members.

To take effect this constitution must be ratified by the different states. Ratification is likely to take place, though the document does not go as far in promoting Arab aspirations as many extreme Arab nationalists wish. The union is more like an Arab League of Nations than an organic federation. But it means that the Arab states mean to stand together. It means that they can no longer be treated by the Great Powers as a *quantite-negligeable*.

—Sidney B. Fay, Current History

*The tower of Koutab.* The monument known under that name is simply the minaret of the mosque, named, The Mosque of Kutub; but, because of its great size and its particular form it merits a special description.

The tower of Koutab was begun in 1199 by the sovereign named Kutbud-Din Aibeg, first Mahometan king of Delhi. It was completed in 1220 by the emperor Altamsh.

It is built of red sand stone; its shape is that of the trunk of a cone having a diameter at its base of 14.75 meters and at its summit 2.75 meters. Its height is now 73 meters; but was 76 meters before the fall of the cupola which surmounted it, and which an earth tremor shook off in 1803.

The tower has 5 stories each surrounded by a balcony richly decorated with sculptures, Arabic inscriptions, and elegant pendentifs.

The surface of the tower is not uniform; its cross-section has the shape of a polygon of 24 sides formed by the ribs differently placed in each story. The ribs are alternately angular and semicircular in the first story, entirely circular in the second, and entirely angular in the third. The tower is circular in the top stories, without decoration, and instead of red sandstone is of white marble.

In the interior of Koutab there is a spiral staircase of 376 steps.

*Le Bon-Les monuments de l'Inde p. 183-4*



## Bookshelf

**WIND IN THE SAHARA.** By R. V. C. Bodley. Creative Age Press, Inc., New York, 1944, pp 224. \$2.75.

**WIND IN THE SAHARA** is a fascinating travel book in which R. V. C. Bodley, an English officer, who lived among the Arab nomads of the Sahara desert for seven years, speaks of his life and adventures among them. The amusing anecdotes and the humorous stories contained in the book makes it a very delightful reading. And it gives a great deal of information about the Sahara and the nomads of the desert. While living in the Sahara, the author wore Arab clothes, practiced the Moslem faith and made a tent his home. That of course contributed to make life easy, enjoyable and convenient for him as the saying goes, "While in Rome, be like the Romans." His colorful description of the desert is indeed catching. It is there where he found peace and contentment: "I have seen most of the world. I have met thousands of men and women. But nowhere have I found the same contentment as in the Great Sahara Desert. . . . Now, back in the West, I have constantly missed its deep silences, its singing winds, its admirable people, its security from all the troubles of our Western culture."

The author of this volume is manifestly friendly to the Arabs and writes with a genuine sympathy toward their faith, customs and traditions. His views on the Asiatics in general and the Arabs in particular deserve attention. The weakness of the book consists in its treatment of the religion of Islam. We take occasion to throw light on the following points:

The Holy Prophet Muhammad did not make any compromise as Mr. Bodley states over the crucifixion and resurrection of Jesus. The Holy Quran and authentic sayings of Muhammad do not support the view that God took Jesus from the cross straight to heaven with his physical body. The Quranic view is that Jesus was not killed on the cross. He was only apparently dead: *And their (the Jews') saying: We slew Messiah, Jesus, the son of Mary, the messenger of Allah — They slew him not nor did they put him to death on the cross but he was made to appear like one dead. Verily, those who disagreed concerning it are in doubt thereof; they have no knowledge thereof save pursuit of a conjecture; they certainly did not slay him.*" (IV:157). In other words, Jesus was put on the cross but he did not die on it. He was in a state of unconsciousness and appeared as though dead but actually not so. God saved Jesus from the ignominy of the accursed death on the cross.

Likewise Mr. Bodley is utterly wrong in his statement that Muhammad placed Jesus on a higher spiritual level than himself. A careful study of the Holy Quran and authentic sayings of Muhammad make it clear that whereas

Jesus is described as a Prophet sent unto the children of Israel, Muhammad is designated in the Holy Quran as "*The Seal of the Prophe's*", an expression which means "the greatest of the Prophets", as "Mercy unto all mankind", "*A Prophet sent unto all mankind*". Muhammad says in plain words, "*I am the chief of the children of Adam*." "*Were Moses and Jesus alive, they would have been my followers*."

Besides nowhere does the Holy Quran say, as Mr. Bodley thinks, that God gave only three revelations. On the contrary, according to the Holy Quran God sent his messengers unto whom the word of God came, to all people and in all ages:

*"Verily, We have sent thee with the truth, a bearer of glad tidings and a warner; and there hath not been a nation but a warner hath not been passed among them."* (XXXV:24)

*"Verily, We sent messengers before thee; Of them there are some We have mentioned to thee and there are others We have not mentioned to thee."* (XL:78)

*"Certainly, We raised in every nation a prophet, saying, 'Worship Allah and shun the rebellious.'" (XVI:36)*

Still, there is another point upon which the learned author of WIND IN THE SAHARA needs to be enlightened. Islam does not inculcate belief in fatalism as is known in the West — the happening of things according to the inexorable decree. They believe in Taqdeer — the divine measurement of cause and effect. Fire has the quality of burning and water that of slaking thirst. A strong dose of poison is sure to cause death. This is Taqdeer or divine decree. Islam does not recognize the doctrine of original sin but teaches that man is born pure. And man is a responsible being. The Holy Quran says: "*Every man is responsible for what he shall have wrought*." (LII:21). "*And that man shall have nothing but what he striveth for*." (LIII:39). "*Whatever misfortune befalleth you, it is whatever your own hands have earned. And He forgiveth much*." (LXII:30).

It is a sad commentary on the Western writers that they produce books on Islam for mass consumption without making research. They derive their materials partly from the books written by biased, misinformed or half informed writers who have painted a picture which is a dreadful caricature of the reality. This is the result of centuries of propaganda. Again, writers of travel books go and live among certain people awhile and return home and write books inserting in them the popular, mythical folk tales current among those people, which pass for religious truth. This is highly to be condemned.

BEHOLD THE MAN. By Ralph L. Woods. The Macmillan Company, New York, 1944, pp 565. \$3.00.

This volume is an anthology on Jesus Christ, containing about four hundred passages representing a wide variety of opinions, observations and interpretations of Jesus by writers throughout the ages. "The purpose of this book" in the words of the editor, "is simply to bring together, in an orderly and interesting way, what outstanding men and women, of the past and present, have written and said about Jesus Christ." In making his selections, the editor has wisely eliminated from the writings of those who do not believe in the divinity of Jesus such passages as would give offense to those who believe in it. This has been done so that "those not believing in Christ's divinity nevertheless respect the feelings and faith of those who accept Christ as God." This is a step toward tolerance and needs to be greatly cultivated in order to bring the much-needed peace among the votaries of the different religions, for which there is a universal cry. However, the editor has shown a bias in favor of the divinity of Jesus as is apparent from the fact that he has devoted more space to this topic in his valuable collection than to others.

It may not be out of place to point out here that history abundantly proves that Jesus is by no means responsible for the doctrine of his divinity, which originated considerably after the death of Jesus, through the speculations of Paul and later theologians. This view that Jesus was God was not based upon his words but on the outgrown philosophies of Hebrew-Hellenic world of that time and was read into Jesus' life by the later Christians. Jesus did not claim to be anything more than a man, a prophet and the Messiah sent unto the children of Israel, as will be clear from the following:

"When the early Christian missionaries began to preach the gospel of their Jewish Savior, the shores of the inland sea were the gathering place of a multitude of deities, embodying the cultural experiences of Egypt, Babylonia, Syria, Palestine, Asia Minor, Persia, Greece and Rome. . . . .

"To this multitude of the gods the early Christians added their savior, the resurrected heavenly Christ, associated with the Jelous Yahweh of Israel. Neither they nor their gentile contemporaries realized that from their movement would emerge a new god to claim the lordship of the earth, before his majesty all the elder, pagan deities would abandon their thrones. . . . .

"Jesus had no thought of introducing a new god to the world. He remained true to the God of his people Israel — the one, only Lord of heaven and earth, the all-wise, almighty creator and ruler of the world." (p. 392-93).

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